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16.

A COMMEMORATION OF King Charles His INAUGURATION.

OR, A SERMON PREACHED AT Pauls Crosse

By WILLIAM LAUD then Bishop of *London*, late Arch-Bishop of *Canterbury*, beheaded on Tower-hill on Fryday the 10. of Jan. 1644.

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A COMMEMORATION OF KING CHARLES HIS *INAVGVRATION.*

PSAL. 72.1.

Give the King thy Iudgements O God,
And thy Righteouſneſſe unto the Kings Son.

THe Pſalmes of *David*, and his Heart never went ſweeter. The Title of the Pſalm doth not only tell us that: but it tels us that *David* had an eye upon his Son *Solomon:* An eye, that is true: but not both eyes upon *Solomon:* no, nor one abſolutely fixed, becauſe a greater then *Solomon* is here. A greater then *Solomon:* who is that? Who? why it is Chriſt. *Solomon* was the type and ſhaddow (if you will) and ſo one eye may be upon him: but

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the other eye must pierce through to the antitype, and body of the Promise, which is Christ. So the ancient Fathers, *Iustine*, *Tertullian*, *Origen*, *Athenasius*, and the rest are cleare: and upon very good ground: for there are many things in this Psalme, that cannot be applyed to *Solomon*, and no Type is bound to represent in all: and there are some typicall Propositions, as one observeth upon *Deut.* 18. that are applyable to the Type, or to the Antitype alone. There are many things in this Psalme, that are not applyable to *Solomon*. But some are, & none more then the words of the Text. For these words can as hardly be applyed to Christ, as that after to *Solomon*. Now that that agreed to Types before Christs comming, agrees to all that are like Christ after his comming. Therefore this is applyable to all godly, religious Kings: For all have direction from, and share in the prayer of *Solomon*,

These words that begin the Psalme, I shall take in that sense as applyed to the Type, to *Solomon*, and in him to all religious Kings. Which so to *Solomon*, that I am heartily glad to find Christ, so full in the Psalme, so near the King.

First, I am glad to find him so full in the Psalme, because that is a confutation of all Iudaisme: for they received the Psalmes as well as wee: and here in this Psalme, there are many things that they cannot fasten upon *Solomon*, or any other but Christ. So cleare is that, that *Tertullian* hath observed long since against them The Iewes (saith he) scorne us for receiving Christ as a Saviour, *Prescribemus tamini*, *&c.* yet we prove against them out of the Scriptures, that they re-

receive, that Christ is come the promised, propheſied *Meſſias*.

Secondly, I am glad to find Christ ſo near the King: becauſe nothing can be more honourable, and ſafe, for *David*, and *Solomon*, the Father, and the Son that is to ſucceed the King, then to have God the Father, and Christ his Son ſo neare to them. So neare and cloſe, not only as they ſtand mixed in the Pſalme, but farre more cloſe by the Prayer of *David*, and by the bleſſings that follow in the Pſalme upon the Prayer, Bleſſings, not upon *David* and *Solomon* only, but upon the Father and the Son in any Kingdome, where the Father with a true religious heart imbraceth Christ, and will teach his Sonne to follow his ſteps: for then, and there, God will give plenty of judgement to the King, and a full meaſure of Righteouſneſſe to the Kings Son.

My Text then, as it is applyable to *David*, and *Solomon*, (for ſo I ſhall follow it, here) is the Prayer of *David* to God for himſelfe firſt, and then for his Son *Solomon* after; for both have reference.

And the Bleſſings which follow upon this Prayer made by *David*, and granted by God, are very many, and great, and follow in the Pſalme; namely.

Here is iudgement for the people, and that according to right, at *verſ.* 2.

Then here is defence for the poore, I and for their very Children too, *verſ.* 4.

Then after this here is peace, peace upon all, abundance of peace at *verſ.* 3.

Then here is the puniſhment, and that as rightly ſetled as may be; upon the wrong doer, *verſ.* 4.

And all theſe come together, that righteous men may flouriſh, at *verſ.* 7.

So it is a neceſſary Prayer to be made, a very neceſſary Prayer: for all theſe, and many more bleſſings follow, and come upon any nation, and any people, when God comes to *Give his Iudgement to the King, and his Righteouſneſſe to the Kings ſonne.*

My text is a Prayer; and there are two Petitions, and theſe two Petitions divide my text into two parts.

The one is, that *God would give his judgements unto the King.*

The other is, that he would *Give his Righteouſneſſe to the Kings ſonne*: for all other inferiour circumſtances fall into one of theſe. I willl begin at the firſt. *Give the King thy Iudgements O God.* My text I told you is a Prayer; and I have made choyſe of a praying text. The Age is ſo bad, they will not indure a good King to be commended for danger of flattery, I hope I ſhall offend none by praying for the King.

The text is a Prayer, and *quis ora*, who it is that prayes, is the firſt circumſtance that appeares in the text; it is *David*, it is the *King*, and he bears a prime, and a great part whereſoever he is. And it was *Davids* honour: for there was never any *King* ſo often found at his prayers as *David* was; *ſeven times a day will I prayſe thee, Pſalme* 119. This was *Davids* promiſe, and for ought we know it was *Davids* performance too. And thorow all the booke of his Pſalmes (that devout part of Scripture) all his prayſes go mixed with praier: ſo he prayed very oft. And certainly, there is nothing more neceſſary for any

King

King, then Prayer. And therefore Sr. *Auſtin* accounts it one of the greateſt happineſſes of a *King*, not to neglect to offer to God *ſacrificium orationis*, the ſacrifice of prayer.

1. And there is great need it ſhould be ſo: for of all men (Prieſts only excepted) *Kings* have the greateſt account to make God: therefore prayer is very neceſſary for them; that ſince no man is able to keepe his accounts even, God would be pleaſed to be mercifull, and take Chriſt into the reckoning.

2. Of all men (could greatneſſe let them feele their wants) none have ſuch burthens on their ſhoulders, as *Kings* have; therefore prayer is neceſſary for them, that they may call as oft upon God, as he cals oft upon them that *are weary and heavy laden to refreſh them*, *Mat.* 11.

3. Of all men, none have ſo great troubles as *Kings* have. Indeed troubles muſt needs be great, or elſe they dare not ſeize on *Kings*: therefore prayer is neceſſary then eſpecially when the trouble is ſuch, as no wit of man can worke off, and repell; and ſuch troubles there are, when there is no ſhelter, or helpe left in the world; but this *Lord remember* *David*, and all his troubles. But be the troubles never ſo great, if *David* pray, and God remember, the *King* cannot bee loſt in any ſorrow. *Hezekiah* found it ſo when he faſted, and prayed, and turned to the Lord, *Iſa* 37. for then the Hoſt of *Zenacharib* was preſently broken, and himſelfe ſaved. So then *David* is at this neceſſary worke, he is at prayer.

I, but for whom is it that *David* praves?

Surely, divers ancient, and moderne Divines, think that

that in this place the *King*, and the *Kings* ſon ſtand but for one perſon, the perſon of *Solomon* under two different relations, the *King*, and the *Kings* ſon; and that there is an Emphaſis added by the Repetition. And they thinke too that *David* penned this Pſalm when he was dying, when he reſigned his Crowne to *Solomon*, and delivered the Scepter into his hand; which the Ieſuit *Lorinus* tels us (and he is very exact) that it was juſt foure yeers: (ſurely I thinke hee failes of his reckoning) before *Davids* death, when hee made this prayer for *Solomon*. And he avoucheth *Ierome* to be his Author: but it is not ſo; the Ieſuite in this, as in divers greater buſines is too bold: Indeed *Jerome* ſaith that *David* lived after *Solomon* was crowned *aliquot annus*, ſome yeers; but he ſaith not juſt four, it may be more, or fewer: I will not enter upon the queſtion *quando*, when *David* made this Prayer, and penned this Pſalme.

Firſt, becauſe the *quando*, the time here is not in the text, nor in any part elſe in Scripture: therefore I may ſafely be ignorant.

Secondly, becauſe, ſuppoſe this were the laſt Pſalme that ever *David* made, as ſome collect out of the laſt *verſe*, yet that ſuppoſed will not prove that hee made this Pſalme after he had crowned *Solomon* King: for before *Solomon* was crowned *David* was little leſſe then bedrid, 1 *King*. 1. at which time it is out of queſtion that *David* prayed, therefore hee did not then compoſe this Pſalme. Therefore I ſhall take liberty to diſſent from this opinion, with al ſubmiſſion to better judgements; but eſpecially to the Church.

Me thinks it was not ſo near night with the Pro-

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phet when he penned this Pſalme. I rather think that *David* made it when himſelfe was *King*, and his purpoſe was firmely ſet that *Solomon* ſhould ſucceed him, for ſo he had ſworne, 1 *King*.3. And I think this prayer here in the beginning of the Pſalm was made firſt by *David* for himſelfe, and then for *Solomon* after. And ſince this opinion maintains nothing contrary to the Analogie of faith, nothing that hinders the context, nothing that croſſes any determination of the Church: nay ſince there is in it more piety to God, more duty to himſelfe, more inſtruction to his Son, and more good example to other *Kings*, that the prayer begin at himſelfe: I will take the prayer as I find it in the very words of the Pſalme, to be a prayer, firſt for *David*, and then for his Son, and ſo proceed.

Well then, *Davids* prayer here, is firſt for himſelfe, (we ſhall come to his Son afcet;) And he is an excellent example to *Kings* in this: for the firſt thing that makes prayer neceſſary; abſolutely neceſſary for a *King*, is himſelfe: that a ſuperiour hand, even Gods hand would ſet, and keepe him right, whom ſo many inferiour hands labour to ſet awry.

I, but what need the *King* to pray for himſelfe? he wants no prayers whom all the people pray for.

Indeed it is true, the people are bonnd to pray for their *King*, 1 *Tim*.2. and I make no doubt, but that the people performe this duty as they are bound, ſince it is a tribute which by the Law of God they ought to pay, and *David* ſo great, and ſo good a *King*, had out of queſtion the prayers of all his people, both for himſelfe, and his ſon; yet for all that you ſhall find

David

David at his prayers for himſelfe too.

And certainly there is great reaſon for it; for of all acts of Charity, this of Prayer is aptelt to begin at home.

It is true indeed, the King ought to have the prayers of his people, and that man cannot deſerve ſo much as the name of a Chriſtian, that prayes not heartily for the King; becauſe that is not the Kings good only, but the peoples way to lead a life in godlineſſe and honeſty, 1 *Tim.* 5. Therefore, that man that makes no conſcience of praying for the *King*, let him pretend what hee can, hee muſt be preſumed to have as little care of all godlineſs and honeſty.

I, but though the *King* ought to have the prayers of his people; yet in the performance of their duty, *I* reade not of any diſpenſation the *King* hath to neglect his own, not to pray for himſelfe. If hee be a *King* like *David*, he muſt be a King at his prayers too, eſpecially in thoſe great things that concerne the *King*, that concerne the kingdome, that concerne his Son, and his ſucceſſion to his kingdome; there he of neceſſity muſt pray for himſelfe.

He may joy in his peoples prayers there, but hee muſt pray for himſelfe too.

And God be ever bleſſed for it, you have a *King* that is daily at his prayers, both for himſelfe, and for you: yet here, I pray take this along with you; that as it is the peoples duty to pray for their King, and that takes not off the *King* to pray for himſelfe. So on the contrary ſide, the *Kings* religious care in praying for himſelfe is ſo far from leſſening, that it augments the obligation of the people to pray for the King. And

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when both pray, the King for himſelfe, and the people for the King, God will not refuſe their prayers.

And the prayer granted, though it fal firſt upon the head of the King (as good reaſon it ſhould) yet it becomes as *Aarons* oyle, *Pſal.* 133. for it runs to the skirts of all his people; ſo that they have the benefit, both of their own, and of his prayer.

I will never miſdoubt the pietie of this nation in the performing this dutie, of which both here, and in al places they are met this day to make publick proof. For the perſon that keeps cloſe to this dutie, among many others, hee ſhall be ſure of this one great bleſſing, he cannot fal into the oppoſite ſin of murmuring againſt the King. *David* the King in the text, hee had faithfull and religious people; yet there was a *Shemei* among them, that inſtead of praying for the King, curſed and reviled him, 2 *Sam.* 16. *David* was very patient; but I pray remember what *Solomon* the Kings Son did to *Shimei*, 2 *King.* 2. remember that, and if the memorie of his puniſhment would affright other men from running into this blaſphemous iniquitie, all would ſoon be well.

We are to conſider in the next place to whom it is here that the Prophet prayes, and that is expreſt, *A deo, Give the King thy Judgements O God.*

Doe thou give. And as this is all mens dutie; ſo it it is the dutie of the King too among the reſt to go in prayer to God, and to God alone. Therfore *Damaſcene* puts God into the very definition of prayer, prayer ſaith that Father is *petitio decenſi a deo*, the asking of thoſe things that are fit to be asked of God. For prayer is one of the greateſt parts of divine worſhip: ſo

great, that *Parmatius* disputing against *Sermonian*, takes prayer for the whole entire worship of God.

No Pope can dispense with King, or people; either not to pray; or not to pray to God but Saints, or Angels. As for their distinctions, they are all new; the ancient Church knew them not; though these have their use sometimes, yet they are a great deal too nice to be used in prayer, that is so essentiall a part of divine worship.

And you have great cause againe to blesse & magnifie God, for a *King*, so constant in religion, so devout in praier, so direct in his devotion to God alone; as he hath ever shewed himselfe to be; and God for his mercy sake ever hold him there. And indeed to whom should he, or any of you go in praier, but to God? for none can give but he; nor none can blesse, or preserve that that is given, but he. If the *King* look to have his Throne established to himselfe, or his Son after him, he must go to God for the setling of it, or else it will shake then when he thinks it sureſt. And since God hath proclaimed it himselfe, *By me Kings reign*, *Prov.* 8. Princes have reason to look up to him, that they may reign by him since against him; nay without him they cannot reigne. To God then the *King* goes by prayer. But all this is lost except we know for what? And that follows next in the text. It is for *Judgement*.

It is indeed for all that a kingdome is, but principally for jndgement.

First, because under God, that is the establishing of the *Kings* Throne, *Prov.* 25

Secondly, because that is one of the *Kings* maine vertues, for the ordering of his people: for they cannot

not have their well being but by juſtice, and judge-ment. Therefore iu the Common Law of this king-dome, juſtice is rightly ſtyled, the ſupporter of the Common-wealth.

J will not fill your ears with curioſities, nor trouble you with diſputes, wherein this judgement deſired for the King, and this juſtice and righteouſneſſe for the Kings Son differ one from another. I know they differ in ſchoole learning, Iudgement ſtanding uſually for the habite; and Iuſtice for the ſentence, or execution accordingly. But here *Ruſinus*, and *Auſtin*, and other Divines, tell me that judgement and righteouſneſſe in this place, ſtand for that juſtice, and judgement, that the *K*ing is indifferently, and equally to adminiſter to his people, and ſo for one vertue. Here is the vertue and the power, both from the *K*ing, and both from God. The benefit of both are the peoples; but from God by the King. Therefore *David* prayes here not for one vertue for himſelfe, and another for his ſon; but for one, and the ſame vertue for both. For the Sonne had as much need of this vertue as the Father, the one being a *K*ing, and the other to be one; they both needed this great compriſing kingly vertue, without which there can bee no religious peaceable government over a people. So juſtice and judgement in this place (as uſually when they attend the *K*ing) containe the vertue it ſelfe; and the power that brings this vertue to act. The execution is as juſtice, and the power to give ſentence, moderation and equity to ſmooth over the rigour of juſtice; and all other ver-tues, as far as they ſerve to ſtrengthen, or direct and keepe even the hands of juſtice, prudence eſpecially.

Then it is a wondrous neceſſary prayer here: for if juſtice ſhould not be in the Kings will (which God forbid) it muſt needs grow apt to turne to ſoureneſſe. And if judgement, and execution follow not upon the ſentence of juſtice, the Kings hand muſt needs ſhake into remiſneſſe. And one of theſe, ſourneſſe will make judgement it ſelfe, or the pretext of it a ſcourge for the people. And the other, remiſneſſe, will make the people a worſe ſcourge to themſelves, for want of diſcipline to keepe them in order: For of all ſcourges, there is none anſwerable to the unrulineſſe of the people.

Now this vertue as large as it is, when it fils the heart of the *King*, it is called *another heart*; it puts on other dimenſions: for it furniſheth the Kings breſt with all rectitude, and prudence; and rectitude is the being, and prudence the moderation, and guid of all juſtice: for ſo without reſpect of perſons it belongs to the wiſe, and prudent, *Prov.* 25.

Nay further, though this vertue be ſo large, yet the heart of the King is ſo capacious, that juſtice and judgement cannot fill it, if it ſtand ſingle: therefore *David* prayeth not for judgement ſingle; but in the plurall number: *Give thy judgements.*

And there is great reaſon, that he ſhould pray ſo: for juſtice continuing, one and the ſame vertue, gives many times different judgements, and it muſt needs be ſo, and the King muſt needs be an inſtrument in them all. And in the various occaſions that himſelfe, and his people have uſe of. This *David* found in his owne heart; therefore he prayes for all.

And this pray we alway for the *King* for all judgement for the *King*. So give Lord. And

And here it is fit for you a little to take a view of your own happineſſe, and to bleſſe God for it: for you live under a *King* that keepes his Lawes in his life: A *King* that lives ſo, as if he were a Law himſelfe, and ſo needed none. A *King* that plants his Iudges ſo, as they may equally diſtribute his judgement, and juſtice to his people. A King ſo bleſſed by God for your good; that whether it be for his owne prayers, or yours, or both, or neither; but that God is pleaſed to ſhew his mercy, and glory upon him to you: certaine it is, that God hath given him a very large heart, and filled it to the brim with juſtice, and judgement.

Take heed, I heartily beg it of you. I ſay it againe, take heed I heartily beg it of you, that no ſin of unthankfulneſſe, no baſe detracting murmuring ſin, poſſeſſe your ſoules, or whet your tongues, or ſoure your breſts againſt the Lord, & againſt his Anoynted: but remember in that theſe two things.

Firſt, remember, that it is as eaſie for God to take away any bleſſing (even the great bleſſing of a good *King*) as to give it, remember that.

And ſecondly, remember, that unthankfulneſſe to God for ſo gracious a *King*, is the very ready way to doe it, remember that too: and therefore looke to theſe things in time.

I, but what then, hath a *King* enough, when God hath given him juſtice, and judgement? May his prayers then ceaſe for himſelfe, as your prayers for him? hath he no more need of God, when God hath once given him judgement?

O God forbid; ſurely he hath, and it is to be preſumed, that the *King* daily praieth; I am ſure his dutie

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it is, to pray that God would ever pleaſe to continue, and increaſe the righteouſneſſe, and judgement hee hath given to him. Nor can I thinke, but that *David* was very oft at this prayer too: for he ſaith, *Pſal.*99. *The Kings power loveth judgement*. And it is more then probable, that that he loved, he would pray for; hee prayed to have it, and to increaſe it. And he that prayes ſo oft, *pſal.*119. I ſay ſo oft that God would keepe him *in the way of his Commandements, and cauſe him to make much of his Law*; he muſt of neceſſity be preſumed to pray for juſtice, and judgement, which is the vigour of all Lawes, divine, and humane.

And *Kings* have great need oft to pray for this grace, and for the continuance, and increaſe of it too.

For Kings ſtand high, that is true; but the higher they ſtand, the more they are expoſed to tempeſts, and wind-ſhakings, that paſſe over the lower vallies with leſſe noyſe, and danger.

And Kings are great. That is true too: but the greater they are, the ſtiffer are the blaſts of all temptations on them to batter, at leaſt to ſhake juſtice, and judgement. Therefore they have need of God ſtill, when hee hath given them moſt: and doubtleſſe hee that hath moſt, hath need to pray: for the greater the King is, hee muſt moſt be preſumed to be carefull of this dutie, that he prayes to God more then once, and more then others.

Neither is this prayer for ſtrengthening, and increaſing of judg ement only. *David* goes further yet, it is not *Give the King judgements O God*, *But give the King thy judgements*.

For none but *thine* O Lord will ſerve the *King*; nor none

none but thine will long preſerve the people. I know worldly policie, and the Profeſſors may flatter themſelves too hot in it. They may think that any courſe of juſtice, that any Standard may ſerve to governe a kingdom without any eye at all to heaven, without any reſpect to Gods judgements; without principally ayming at the judgement that is given, and executed by the Lord, as it is, 2 *Chron.*29. They may think this and more; but let no man deceive himſelfe, and then moſt when hee would be wiſe: For certainly, there can be no kingdome rightly conſtituted, further then God himſelfe comes in, in laying the foundation of it in true, impartiall judgement. When the foundation of a kingdome is perfectly laid (which is a bleſſing ſeldome perfect in all things in any kingdom whatſoever, yet) no kingdome can continue upon ſuch a foundation, longer then it ſtands upright on it. If it ſway on either ſide; if it fall not preſently, it growes weaker ſtill, the more it leans away from juſtice and judgement which is Gods.

And as it is with kingdoms in their foundation, and ſuperſtructure, ſo it is with *K*ings too, that are to manage, and diſpoſe them: for if any *K*ing think himſelfe ſufficient by his owne vertue againſt the difficulties of a kingdom, by his owne juſtice, and wiſdome, and integritie: he will find by his loſſe, as *Nebuchadnezar* in his greateſt greatneſſe, *Dnn.*4. that he and all his vertue cannot long keep up, no not a ſetled *K*ing. Therefore *David* was wiſe, as well as religious, that he went to *God for his judgements*, without which he nor his Son after him, hee knew was able to hold up the kingdome.

Give

Give the King thy judgements O God.

And what did *David* with them, when he had them?

What; hee reſolved to make them the very rule of his government, and he did ſo: for

Firſt for himſelfe, he tels us in *Pſal.* 119. *Thy judgements have I laid before me.* There he make them his own rule. Then he prayes over his Son *Solomon, O Lord give here to* Solomon *my ſonne a perfect heart, that hee may keepe thy commandements*, that they might rule his Son. Well then *Thy judgements.*

But is not all juſtice, and judgement Gods? Yes, out of doubt; In generall juſtice and judgement are from him. Therefore it is a great advantage to people in any kingdome, even among Infidels, to have the kingdome adminiſtred by juſtice, and judgement. But yet to make a kingdome perfect, and entire, to have the judgement Gods, and the kingdome firme; then there muſt theſe graines be put into the ballance.

Firſt, it muſt be juſtice, not only given, but guided all along by God, and Grace. If this be not, judgement cannot remaine firme in any man, or any *King*. Now as it holds it works, for worke it cannot beyond the ſtrength it hath: therefore if Gods ſpirit aſſiſt it not, it may faint, and faile juſt there, and then when on the ſudden it may ſhake a kingdome.

Secondly, it muſt be judgement that is alway Gods; and it muſt diſtribute rewards and puniſhments, as God commands. If juſtice, and judgement role this eye aſide, though it may continue for ought may appeare to others, and themſelves, yet they begin to looke ſquint, and in part leave God. Therefore if any pretented cunning way of juſtice and judge-

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ment ſo called, ſhall debaſe, and ſinck the honour of God, and the ſincerity of Religion. If any Municipall law be made in any kingdome to ſtrengthen ſuch deſignes, as are injurious to God, and his worſhip; there muſt, ther will come a failing upon all ſuch kingdomes, whereſoever they are; and then it will appeare, (though perhaps too late) that the judgements of their King were not Gods judgements.

Thirdly, it muſt be judgement, that (as much as humane infirmitie can beare) muſt be free from taint, both within, and without; within at the heart of the King, and his Iudges under him; and without, from all poſſeſſion in the eare, and from all corruption in the hand. If this be not, Iuſtice which ſhould only be blind to ſee no perſons, becoms ſo blind, that it can ſee no truth; and Iuſtice that is ſo blind cannot be Gods. Therefore if the juſtice and judgement of a kingdome cut up its owne foundation, can any man think it can build ſafely & wiſely upon it for the State? it cannot be.

And this *Thine* in the text (for I muſt haſten) *Thy judgements*. It is ſo full a circumſtance, I cannot leave it yet. For by it you may ſee how neceſſary it was then for *David*, and how requiſite it is now for al Kings to pray to God; and to him alone for judgement: For no King can maſter the Scepter well, but by juſtice and judgement. And you ſee it cannot be done by any kind of judgement neither; but that that is Gods judgement in the upright integritie of it: And then who can give Gods judgements but God himſelfe? who is as he is called, *Iſay* 30. *The God, and the God of judgement:* ſurely none can have it but he in perfection, nor none can give it to others, to make them perfect but he.

Therefore *Auſtin* asks the queſtion, but meerly in ſcorne. What! is it come to that? doth thou thinke that thou canſt give juſtice and judgement to thy ſelfe? No, thou canſt not: for no man can give himſelfe that that he hath not; and that that he hath already, he needs not. This our Prophet tels us plainly: for though *the King love judgement*, yet it is *God that prepares Equity, and Righteouſneſſe in* Iacob: *O bleſſed are all they that waite for him.* For if they waite, he will give, and that no leſſe then *Judgement, his judgements to the King.*

One circumſtance behind yet is, that the words are properly a prayer in th moſt native ſenſe of prayer. Not a thankſgiving only, that God had given him his judgements. For though God had given *David* his judgements; and hee was thankfull for ſuch a gift as this: yet thinks here is not his proper work, but humiliation, and ſupplication.

And it is an excellent thing to ſee a King at his prayers: for then you ſee two Kings at once; a greater, and a leſſer King, *God and the King.* And though wee cannot ſee God, as we ſee the King; yet when wee ſee Majeſtie humbled, and in the poſture of a Supplicant, we cannot in a ſort but ſee that infinite, unſpeakable Majeſtie of that God, whom even Kings adore, and are made farre greater by their humbleſt adoration. For when I pray you was *Solomon* the Son of this King at his greateſt glory? Surely, you ſhall find him at his greateſt, then immediatly upon the finiſhing of the Temple. And how doe you find *Solomon* there? juſt at his Fathers worke; he was there at his prayers upon his knees, ſaith the text, 1 *King.* 8. upon his knees: whereas now many meane, unworthy men, are loath

loath to bow their knees, or ſtoope in prayer to God.

Now this prayer was a prayer indeed: for prayer is apt to beg, not to buy: he that pleads deſert, challengeth reward of dutie: but hee that praieth relies upon the mercie, and goodneſſe of the Giver. And this is the way that *David* comes to God, both for himſelfe, and for his Son.

And I pray marke it, *David* here, the great example of a praying King, hee ſaith not *retribua domine*, Lord repay me for the paines of my government; for my ſervice of the people, or for my worſhip to thy ſelfe; there is none of this; but *da domine*, *Give Lord*, that thou art able to doe by thy power, that thou art ready to doe by thy goodneſſe. O Lord let not mine, or my peoples unworthineſſe hinder that. Let not their murmuring, and diſobedience be hard ſo far as to thee; but Lord give the King *thy jndgements*, and then I will execute them to thine honour, and their good. This was *Davids* way, and it was prevalent.

And out of queſtion be he King, or Subject, he that asks no more at Gods hands, then either of both, asks and ſhall have too little. But God gives much to humble Sutors, Iudgements, and his judgements. And neither the Prophet did ask, nor God did give the earneſt and pledge of this judgement only, but judgement it ſelfe to the King. And certainly the King had need to pray thus. And ſo had the people as great need as the King: for if this prayer be not made, what aſſurance have you that God will give? and if God will not give, the King cannot have; and if the King cannot receive juſtice and judgement, hee cannot diſtribute it to the people, *v.*2. And if judgement be not

distributed to the people, there will be no peace *verſ.* 3. And wher the people doe not receive judgement from the King, and peace from themſelves, what are they? Nothing but a heap of moſt infirm, & miſerable creatures: which you can never be as long as God gives his *Iudgements to the King, and his Righteouſneſſe to the Kings ſonne.*

I have now done with the firſt generall part of the text: and it is time to deſcend from the King to his Son, the ſecond part of the Fathers Prayer.

And thy Righteouſneſſe to the Kings ſon, give Lord.

Where firſt, though it be not expreſt in the text, it may eaſily bee conceived, that ſuch a King as *David* prayed for a Son, before he prayed for Righteouſneſſe to be given him: and though *David* had divers ſons before, yet in ſome reſpect or other, they were all to *David* as no ſons: therefore there is no queſtion to bee made, but he prayed for him. I and therefore too, when God had given him *Solomon*, hee cals him not bare his ſon, but his only ſon, *Chro.* 29. And no marvell; ſince he was that ſon, that God himſelfe appointed to ſucceed in the kingdome for *David*, 1 *Chron.* 28. and ſuch a ſon is alway worth the praying for.

Well, but what then? when God had given *David Solomon*: when God hath given any other King a ſon, as hee hath given our gracious King (Gods name be ever bleſſed) what then, is the Kings prayers then, or the peoples at an end?

No, nothing leſſe; nay, there is more need a great deale both, for the King, and for the people to goe on in their prayers, as *David* did; that the ſame God that hath given his judgements to the King, will proceed,

and

and *Give his Righteouſneſſe to the Kings ſon.* For it is a greater bleſſing to the King, when God gives his righteouſneſſe to his ſon, then when he gives him a ſon. For if *Solomon* ſucceed not *David* in his love to the Temple, as well as the Throne; if he inherit not the truth of his fathers Religion, as well as the right of his Crown: if he follow not his Fathers devotion, and pray for *Iuſtice*, and *Iudgement* to be given him, as well as other temporarie bleſſings: the very bleſſings of the Son would end in bitterneſs, and be the diſcomfort, and diſhonour of the Father.

But it is the wiſe, and prudent ſon, *that is the Fathers Crown, and the Mothers joy, Prov.* 10 And then the bleſſing of a ſon is a bleſſing indeed. *David* ſaw this, therfore he continued his prayers. And it is more then fit for other Kings to doe ſo too. *Thy Iudgements Lord give the King, and thy Righteouſneſſe to the Kings ſon.*

And for the people, they have great need, not only to ſay *Amen* to the prayers of the King; but to repeate the prayer, and with fervencie to drive it in at the ears of God, that ſo their children after them may bee as happy under the ſon, as they themſelves were under the Father, while God gives both the Father, and the Son zeale to his truth, and judgement over his people.

And here I ſhould take occaſion to tell you of the care, and devotion of our *David* in his dayes, and of his prayers, both for himſelfe, & his Son; but that the age is ſo bad, that they will not beleeve that hee is ſo good beyond them. And ſome (for they are but ſome) are ſo waſpiſhly ſet to ſting, that nothing can pleaſe their ears, unleſs it ſharpen their edge againſt authority.

But take heed: for if this fault be not amended, Ju-

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ſtice may ſeize upon them that are guilty God knows how ſoone: and the Kings Iudgement that God hath given him, may pull out their ſtings, that can imploy their tongues in nothing but to wound him, and his government.

Well, theſe muſt not divert me, or any good ſubject from praying for the King, and the Kings Son. The Kings Son! bleſſed name, what imports then to a King? ſurely *David* knew well: therefore you ſee he leaps for joy, into this prayer in the firſt words of the Pſalme. Some tell me this name imports at large, the King, and his poſterity; ſons or daughters, not diſtinct. And I confeſſe the leaſt is Gods great bleſſing upon a people. For the wiſe Hiſtorian tels us, that *Plena, &c.* The Kings houſe full of them, is the Kings ſecurity; and the kingdoms too: and our Prophet proclaims as much, for he proclaims him *bleſſed that hath his quiver full of them, hee ſhall not be aſhamed when he meets his enemy in the gate, Pſal.* 112. But when I find it *Filiio Regis*, the Kings ſon, I think *David* made a difference, and had a ſpeciall eye upon *Solomon*, that God had given him to ſucceed after him, 1 *Chron.* 28. Well then, be it to the Kings Son.

Why! but then is it but to one? out of doubt where there is but one, there can be no queſtion: but when there is more ſons then one, as *David* had (and other Kings may have) there the Kings ſon in the text, ſtands for that ſon, that in the courſe of the kingdome, is to inherit, and to be King after him.

Not that prayer is not neceſſary, or not to be made for Gods bleſſings upon them all. But becauſe in the courſe of time the ſterne is to be held by that hand,

there

therefore the prayer is moſt neceſſary to fill that hand with juſtice, and judgement of the Kings ſon, and to ſeaſon the Kings ſon with juſtice and judgement.

So then, the Son in the text was *Solomon*, not borne firſt: for he had other bretbren living; but deſigned by God, and by *David* himſelfe to be King after him: deſigned by *David*, therefore he had great reaſon to pray: deſigned by God; therefore *David* had reaſon to hope, that God would give him a ſpirit of government. And it was ſo; for God gave him plenty of wiſdome, and ſtore of juſtice, 2 *King*. 1.

The Sonne with which God hath bleſſed our King, and us, as *natus heri*, borne heire; and I hope deſigned and marked out by God for long life, and happineſſe. In all things like *Solomon*, God make him, ſaving in thoſe things in which *Solomon* fell from theſe prayers of his Father.

Now as it was to *David*, ſo it is to any King, a great happineſſe to have a ſon to pray for.

For firſt, there is ſcarce ſuch another exerciſe of a Kings pietie, as to pray for his ſon.

Secondly, there is ſcarcely ſuch another motive to make the King carefull of his ſons education, as this prayer is. For the more *David* praied to God, for Gods juſtice and judgement, to deſcend upon his Sonne, the more he ſeemed to ſee what a want it was for the ſonne of a King to want juſtice and judgement, and the more he ſees what this want is, the more undoubtedly muſt he indeavour by prayer to God, and his own indeavour to look to it, for the vertuous education of his Son. For it is impoſſible almoſt, that hee that prayes to God to give; ſhould not alſo indeavour that it may be given.

For

For when we our ſelves pray for any thing, that prayer if it be ſuch as it ought, ſets an edge on our indeavours: becauſe in a manner it aſſures us, that God will give what we aske, if we indeavour by Gods grace, as wee aske.

And for our owne particular, I doubt not but we ſhal ſee Gods grace plentifully given to the Kings Son, after his pious Fathers carefull ſucceſſefull indeavour in his education. That his heart may be full of juſtice, and his hand of judgement, againſt the time come, that the judiciarie power muſt deſcend upon him.

And if you marke it here, the bleſſing that *David* deſires for the Kings Son, is the very ſelfe ſame that hee asks for himſelfe, *Righteouſneſſe*, that is, Iuſtice, and Iudgement. And there is great reaſon for it: for this vertue is as neceſſary for the Son, as for the Father. The ſame Crown being to bee worne by both. The ſame Scepter to be welded by both. The ſame people to be governed by both. The ſame Laws to be maintained by both. Therfore the ſame vertue is neceſſary for both

And the copulative in the text, *And thy Righteouſneſſe for the Kings ſon*, joynes *David* and *Solomon*; the Father and the Son in one prayer, for one bleſſing.

And this example of *Davids* prayer is a great leading caſe for Kings; for this holy and pious King *David*, this King full of experience, what the greateſt want of a King might be; he doth not ask at Gods hand, for his Son long life, an inlarged kingdome, heaps of wealth, (though that be very neceſſary) but the grace of judgement, and righteouſneſſe, that ſo he may be able to goe thorow with the office of a King, that is *Davids* prayer. And other bleſſings come within the *adijcientur*, *Mat.6.*

they

they ſhall be caſt into the lap of the King, if he firſt ſeeke the Kingdome of God, in the adminiſtration of Iuſtice, and Iudgement to the people. For Kings are ordained of God for the good of the people. And this *David* underſtood well: for himſelfe acknowledgeth it, *pſal.* 78. that God therefore made him King, that he might feed *Iacob his people, and Iſrael his Inheritance*; That he might feed them, and as *David* knew this, ſo he practiſed it too: *for he fed them with a faithfull and prudent heart, and governed them wiſely with all his power.*

And even with this goes along the prayer of the Church for the King, that he may ever, and firſt ſeeke Gods honour, and glory; and then ſtudy to preſerve the people committed to his charge, *to preſerve them*, which cannot poſſible be without Iuſtice, and Iudgement. For as *Auſtin* proves at large, there is no bond of unitie, or concord, that can be firm without it.

And I will not tell you; bnt *Solomon* may, what a King is, that hath not the grace of Iuſtice, *prov.* 28. But how ever, the more are you bound to God Almighty, that hath given you a King ſo full of Iuſtice, and Iudgement, as you have found him to be.

And it is worthy our conſideration too, how *David* and *Solomon* agree in their prayers; and what a Kings Son may learne, when he is exampled by ſuch a Father. For we find when *Solomon* came to yeers, and wore the Crown, hee fell to prayer too: and his prayer was built upon the ſame foundation. The prayer of *David*, and *Solomon* the Son meet at once. For *David* did not ſimply pray for wiſdome; but for that wiſdome that might enable him to governe the people. And indeed all the wiſdome of a King, eſpecially to direct Iuſtice and Iudgement, is the very ready way to all Kingly wiſdome: Therefore *Davids* prayer went up firſt for Iuſtice: becauſe without that there is no wiſdome.

There may be wilineſſe if you will to reſemble wiſdome: but there was never any wiſe King that was not juſt. And that policie will be found weak in the end, that perſwades any King againſt Iuſtice and Iudgement.

And as before, it was not Iudgement alone, that *David* desired for himselfe, but it must be *Tuam*, thy Iudgements. So *Righteousnesse* alone doth not content him for his Son, but it must be *Tuam* too, *Thy righteousnesse*.

And indeed morall Iustice alone cannot possible be enough for a Christian King. Religious & pious Iustice must come in too. He must take care for the souls, as wel as for the body and goods of his people. Therefore one of the Churches prayers is, that the King may study to preserve the people; not in wealth only, and in peace, but in *Godlinesse* too. He must so give the people their own, that is Iustice; as that he command the people to give God his own; that is, Iustice with Religion, And there is no King, nor no Kings Son can possibly doe this, unlesse God give them the spirit of Iudgement, and Iustice. God must first give it the King, before the King give it the people.

And it is, *Give Lord*: For as Moral Iustice only will not serve, so neither will Theological, but only *quæ dat*, as it is given. For as it is *aquasita*, as it is learned by study, be it by study or practise, so it is speculative, or operative by rule (that is the most) but as it is given, so it is at the heart, & so the King is not only active by rule; but it makes the King, and the Kings Son to be in love, and to joy in the judgement that they are to put in execution. Then the King is fitted indeed for government, when there is the love of Iustice, *and truth in the inward parts*, *psa.* 51 For then they cannot but practise what they love, I, and then that Iustice which is within at the heart, is *vera tua*, truly Gods Righteousnesse: and for this Iustice, and Iudgement, I shall therefore continue *Davids* prayer, and go on, *Give Lord thy Iudgement to the King, and thy righteousnesse to the Kings Son.* For if God doe not give, it is not possible for Iustice, and Iudgement, any other way to descend into the heart of the King, and the Kings Son.

None but God can see to drop Iustice and Iudgement, into the deepe heart of the King, none but only *pater lumina*, the Father of Lights, that stand over, and sees how to doe it.

And

And yet I muſt tell you here, that while he prayes for Gods Iuſtice, and Iudgement for himſelfe, and his Son, it muſt bee underſtood with a great deale of difference, and that in two reſpects.

Firſt, becauſe Gods Iudgement as it is in God, is ſubſtantiall. It is ſo in God, as it is his eſſence himſelfe. This way no King is capable of Gods Iuſtice, becauſe it is his eſſence. But Iuſtice as it is given to the King, is a quality, an accident, and that is ſeparable: if God either leave to give, or deſiſt from preſerving that that he hath given. Therefore Kings have great need to pray for this Iuſtice, becauſe they can neither have it, nor keepe it without him.

Secondly, becauſe Iuſtice as it is in God, is *Lumine*, all light, ſo bright, that even impious men themſelves cannot but acknowledge it, even when they are condemned by it. So cleare that no intangled cauſe can cloud it, no corner ſinne can avoid it. And this way againe no King is capable of Gods Light, becauſe that is a thing incommunicable, as his ſubſtance as eſſentiall as he. But Iuſtice as it is given to a King, is but *Lucerna*, but a candle light, an imparted light; a light that is kindled, and ſet up in a materiall ſubſtance, and ſo darkned with dregs: yet even this light Kings muſt pray for: and it is but need they ſhould: for if God give not even this light, it is impoſſible the King ſhould ſee how to doe Iuſtice; or that hee ſhould diſcerne how to execute thoſe judgements that God hath given him.

Therefore the lighting up of this Candle in the heart of the King, the light of Iuſtice and Iudgement, is a marvellous bleſſing, and God himſelfe accounts it ſo; and it appears.

Firſt, becauſe among the many and great threatnings, that he thunders out againſt rebellious people; this is one, that he will take from them the light of a Candle, *Ier.* 25 he wil not leave them ſo much light: and it was ſo; for Gods judgement departed away from the King, the King loſt the Kingdome, and the people were lead away in darkneſſe to captivity. So you may ſee what it is to want this light of judgement in a King.

Secondly, it appears to be great by the promiſes of God: for among the many profeſſions, that he makes to this glorious King *David*, this was one, that he had *ordained a light for him*, *pſal.*132. So then you ſee by the preſence of this light, what the benefit is to have it. But then ſtill Kings themſelves, and the people muſt remember, it is but *Lucerna*, but a Candle lighted at that great light, the Lampe of God. And being but a Candle light, it is eaſily blowen out, if God keepe not his Light about the King to renew it; and if God provide not a fence for this Light of Iuſtice againſt the winds of temptation that bluſter about it. Therefore our old Engliſh Tranſlation reade that place in the *Pſalme* happily. *I have provided* (ſaith that Tranſlation) *not only a light, but a Lanthorn for mine Annointed, to carry this Light.* And this improves the bleſſing a great deale further: for there is no carrying of this Light without the Lanthorne of Gods own ordaining, the temptations that beſet the King are ſo many, and ſo ſtrong, that except this Lanthorne defend the light, all the light of Iuſtice and Iudgement will out. And this Lanthorne is ſo hard to make, that God himſelfe muſt ordaine it, or elſe the King cannot have it: for who can fence, and keepe in Gods bleſſings, but himſelfe? Therefore *David* here went very right in his prayer, maruellous right, both for himſelfe, & for his Son, *da Domine*, Give Lord, not the light of thy judgement, and juſtice only: but give the Lanthorne too for thine Annoynted, that he may be able with honour to carry thorow this Light of Iuſtice, and Iudgement before his people.

And let me tell you one thing more, that *filius regis*, the Kings Son here, is not only a fit object of his Fathers prayers, but of yours too, for the peoples praiers, as well as the Kings: for *filius regis*, is *filius regni* too, the Son of the King, is the Son of the Kingdome; his Fathers Son by nature, but the Kingdoms Son by right; all the ſubjects having equall interreſt in the Iuſtice and Iudgement of the Kings Son. Therefore while *David* prayes, pray you alſo, that God would give his *judgements to the King, and his righteouſneſſe to the Kings ſon*,

I am I where ever there is want for a Kings Son to succeed, & inherit his Father, surely it is a mark, that God is somewhat angry with a people: For if God doe not sometime divert the judgments, & sometime lessen them, when there is not a Son to succeed, that judgement usually is a Fore-runner of sorrows: of sorrowes sometimes that men can neither see, nor prevent. I know they may easily foresee that troubles may follow us, but of what kind they shall be, to what greatnesse they shall increase, how long they shall continue, what trembling they may make at the very foundation of a State, whether it will please God to give them an issue, or not an issue; I suppose none can tell, but God himselfe.

Therefore still let the prayer be expresst in what person it will, let it be made by the King, or by the people, or by both: all shall goe well, so we pray, and give thanks heartily for the King, and the Kings Son. I must breake off the rest.

Thus you have seene *David*, praying for himselfe, and his Son. That it is an excellent thing to find a King at his prayers: that his prayers cannot better begin, then for himselfe, nor better proceed then for his Son; nor be piously made to any but God, nor for a more necessary kingly vertue, then justice, and judgement; nor with more wisdome, then for the joyning of Gods judgement to morrall justice: for that will ever be the setling of the Kings throne, and the honour and safetie of the King himselfe.

This day, is the day of the Kings crowning; many years may it sit fast on his head, and crowne all his dayes thorow with justice, and judgement; and this solemnitie in observing with prayer and devotion to God, the innitiall dayes of the Crowns of Kings, is old, as well as any other; for *Tertullian* tels us, that it was a practise long before his time. I, and even they which serve no true God, Infidels themselves were upon such dayes as this at their vows, and prayers to such gods as they had for the happinesse, and safetie of their Princes; and I hope we shall never fall short of Infidels in our prayers to God, for the security and happinesse of the King: but we shall take up the prayer here, as *David* begins it: *Give thy judge-*

judgements to the King O God, and thy righteousnesse to the Kings Son. And it is the best solemnity of this day to pray for the King.

This is the day of the Kings crowning; and yet as I have not already, so neither shall I now break out into any large panegericks, and prayses, no, not of a gracious King. But I come hether to preach a kind of Gospel to you, even glad tydings, that God in the mercies of Christ (whose the Gospel is) hath given you a wise, and just, and religious King; a King whom God hath enabled to wind up all his other vertues in patience within himselfe, and clemencie towards his people. A King made by God (for so I hope) not only to beare (or that he hath done enough already) but to master the great difficulties of his time at home, and abroad; that so his people may not only be, but may live, and flourish in peace and plenty.

This is the day of the Kings crowning; and though not just upon this day, yet within the compasse of this yeare God hath crowned him againe with a Son, a Crowne farre more precious, then the Gold of Ophir. For since children are in nature the Crowne of their parents rejoycing, what joy must this needs be, both to the King, and to the people, who haue an interrest, though not alike in the Kings Son: In the Kings Son; and he a Son given by God after some years expectation: and hee a Son given after so great a losse of a Son in the former yeare; and hee a Son after so many feares that this blessing could not, or not so soone come upon us? So here are two great blessings that God hath given you at once, the King, and the Kings Son; the tree, and the fruit; the King to be a blessing to you, and the Kings Son to be a blessing for your children after you.

And besides, all other blessings that are to come, here is a double blessing rising with this Son: for it dispels the mists of your fears, and promiseth an influence to them that shall come after. And let me put you in mind of it; for it is most true, whether you will beleeve it or no. There are no subjects in any State (I speake what I know) whatsoever Christian, or other

other, that live in that plenty, at that eaſe, with thoſe liberties, and immunities that you doe. There is no nation under heaven ſo happy, if it did but know, and underſtand its owne happineſſe. To theſe, nay farre above all theſe, you have Religion as free as may be. And all this you have maintained to you by the juſtice, and judgement that God hath given the King for your good.

Take heed, I beſeech you take heed, what returne you make to God and the King, for theſe bleſsings. Let not the ſins of the time, murmuring, and diſobedience poſſeſſe any. They are great ſins when they are at the leaſt; but they are crying ſins, when they fly out againſt ſuch a King, as God hath filled with juſtice, and judgement.

Rather ſet your ſelves to prayſe God, and to bleſſe his name, and to give him thanks for his goodneſſe. And pray to him that he would ſtill preſerve the King, and that his loving kindneſſe may imbrace the Kings Son. That ſo no cloud no confuſed darkneſſe may be ſpread over this kingdome, that no cloud ariſing from your ingratitude to God may obſcure the King; nor no eclypſe cauſed by popular Lunacie may befall the Kings Son. For in this the King, and the Kings Son are like the ſun in the firmament, ſeldome or never eclypſed, but by that Moon that receives all her Light from them, nor by that, but when it is in the head, or poyſoned tayle of that great red Dragon, the Devill.

In the multitude of people is the Kings honour, *Prov.* 14. But in the loyaltie and love of the people is the Kings ſafetie; and in the Kings juſtice, and judgement is the happineſſe of his people; and the ready way to make a King joy in juſtice, and judgement over his people, is for people to ſhew their loving obedience to the King. And ſince none of us can tell how, or what to doe better, let us take up the prayer here, where *David* leaves it, and proceed to pray as he did, that as God hath given us a King, and to that King juſtice and judgement: ſo he will moſt graciouſly be pleaſed to continue theſe great bleſſings to him for us; that the King may ſtill receive comfort, and the people from the King juſtice, and judgement.

That

That these judgements may be many, may be all, which may any way fit the King, or fill the people. That these judgements may be Gods judgements; that is, as neare the uprightnesse of Gods judgements as may be, even such as may preserve Religion intire, as well as equitie. And that God would graciously please, not to look for pay from us, but to give where we cannot merit. That since he hath not only given us the King, but the Kings Son, he will at last double this blessing upon us, and make the Queen a fruitfull Mother of more happy Children. That to this Royall Prince, he would give many happy dayes, and a large portion of his mercie, that the King, and his Son, and the joyfull Mother that bare him, may rest in the middest of Gods blessings, both spirituall, and temporall, that we may be in the middest of Gods blessings, and the Kings, till the Kings Son be grown up to continue these blessings to our Generations, and transmit them to them. And so O Lord, give and continue, and strengthen, and increase, and multiply thy *judgements to the King, and thy righteousnesse to the Kings Son*, even so Amen Lord Iesus, and doe it. To whom with the Father, and the Holy Spirit, three Persons, but one everliving God, be ascribed all

Might, Majestie, and Dominion,
this day, & for ever, Amen.

FINIS.

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